From a 1935 article in the "Vostok" newspaper published by the Greek Catholic Carpatho-Russian Benevolent Association is this discussion concerning how our people should be named.

Russian -- Rusin -- Greek Catholic???

The Question Should be Finally Defined

The major question among our people living in this country and in Europe seems to be the question of nationality. Although the majority of our people know that they are Russians, still a certain minority, influenced by the malignant enemies of true Russianism claim that they are Rusins, or in confusing religion with nationality call themselves in a nationalistic sense -- Greek Catholics. The clique working in Europe in our Carpathian -- Russia try to confuse the word Ukrainian, or "Pakarpatkiy Vikrainytsi". So unhappily, the struggle for the determination of our nationality goes on.

Now the question is: what nationality are we? "Russian" -- Rusin -- Greek-Catholic or Vikraiznytsi [Ukrainian]?

Russia as a country was founded in 862 by Prince Rurik and his two brothers Sineus and Truvoi. That is some 1073 [now 1142] years ago. Where were the Rusins living in this country and in Europe seems to be the Russian -- Rusin -- Greek-Catholic then? They simply didn't exist.

Our great poet, author and statesman Rev. Alexander Duchnovich, who, for his Russian convictions was cruelly tortured by the Hungarians, but who persevered to the end -- said in one of his poems: "I was a son of Russia and will continue to be" climaxing the poem with the phrase:"--""Russkaja vija Rodina". We certainly do not hear anything of the "Rusinskaja Rodina" or "Vikrainskaja Rodina". Yet most of our national dissenters try to base their arguments on this particular poem. Let us make a further excursion into the meaning given by Fr. A. Duchnovich: "Jen pervyj raz ja otvoril rot, RUSSKOE SLOVO PROREK". Then in other places of his hymns or poems are these lines: "Da posit spravedlivost' uz i Russkoje plenja" another "Zelanie RUSSKICH vozv" -- "RUSSKIJ da zivet narod" also "Prosim Boha Vysnaho da podderzhit RUSSKHAO". -- Anything said about Rusinskij narod, or Vikraiznytsi, or Greky? Only one with ill intentions can try to build an argument explaining this question otherwise.

Now let us take the Rusins. I've read many a volume on these questions but I still have yet to come across an authentic and reliable author who says anything about the "Rusin nationality". The leaders of this

A story of four groups of young people, ancestry Lemko, from the western part of Poland who are now frequently visiting the hills and mountains of their parents and grand parents whose homes and farms used to be in the Carpathians. Ed.

Don't Just Count the Kilometers

Don't just count the kilometers, but do something good, enjoy your youthful years, learn something and teach others.

Again, as in previous years, our young people have been roaming the paths of Lemkovina. Tour group "Carpathia 85" first got together at Bielanka in Western Lemkovina and then traveled eastward. They are young boys and girls, college students and pupils in secondary schools. They troop with packs on their backs, probably carrying sleeping bags and some even with personal quarters (tents). They wander in small groups up and down Lemko villages, talking to people, walking single file around Kychera and Magura. They soak their feet in brooks, as they listen to the fleeting harmony of the sparkling water. They bathe in rivers, make their way through impenetrable thickets, and take rest breaks in green flower-spangled meadows. They help gather hay in stacks before the threatening rain, straighten up sagging ancient crosses, restore picturesque roadside chapels, photograph churches. And in the evenings they set a bonfire out beyond or even inside a village and have a songfest with their local peers.

Well now, you say, our Fetsy is really phantasizing. Maybe so, but maybe not. Maybe not because that's the way it should be, and that's the way it often is. Just like the "Lemko Watras", such youth tours have the worth of a vacation break and of learning, as well as the worth of community and cultural service. Every activity in our lives depends on the willingness and abilities of some certain group of people. And as we can see, there are such people among our youth, young folks who like to get together in larger groups at least once a year. These youth tours provide such an opportunity, and also a chance to teach their native language to those of their peers whose parents either could not or did not want to instill their mother tongue in the circumstances of their new living conditions. As they wander through the mountains, these youngsters learn some of the hidden characteristics of their close friends, and often of their parents, as well as the resting places of their forebears.

What these young wanderers find in their trek through Lemkovina, what they learn, and what useful they do, depends in large degree on themselves, on their enterprise. But it also depends on the organizers of the tours, on those young activists from the academic environment. These people deserve our most sincere thanks for their efforts.

Most of these wandering youngsters manage, so far at least, to drop in at the Museum of Lemko Culture in Zyrandranova, to take a look at our artifacts and war mementos. As you know, this Museum is operated on the basis of community principles. Here the young people who come from various corners of the country can learn at least a portion of the material culture of the Lemkos, some of the history of Lemkos in the fight

Continued on Page 2, Column 2

REMINDER

OLD TIME LEMKO KERMESH

Readers, friends, and members of the CRA Center--come to our Kermesh, a good time is promised for all. The large buffet menu, with our favorite ethnic food, will be accompanied with complementary beer, wine, soda, coffee and tea. Entertainment, for your listening and dancing pleasure, will be supplied by the well known Harmony Band and their fine lovely singer, Silvia Matolakova, who are familiar with Lemko music. It will be held at the Dunwoodie Golf Club in Yonkers, New York. The Club is easily accessible from the Saw Mill Parkway, the New York Thruway or the Cross County Parkway. In either case, get off at Yonkers Avenue go on to Grace Ave./Wasylenko Lane and turn in a northerly direction to the club house. Details directions will be supplied when ordering tickets by calling one of the names listed below.

DATE: Sunday, November 14, 2004 from 3:00 PM-8:00 PM.
Adults: $35. per person, all inclusive; Children 6 - 12 years, $15.; Under 6 years, free.
We would appreciate reservations made in advance. Please call one of the following:

New York: Bill Prusak, 914-968-2603;
New Jersey: Alex Herenchak; 609-758-1115;

Continued on Page 2, Column 1
Continued from Page 1, Column 3
against fascism in the last war, and postwar activities in these lands. Most especially, one can get a glimpse of the hell of war here in the Carpathians during the Dukla battle in 1944.

These young tourists often get into discussion with ordinary village people and with Lemko activists on matters of interest to both parties. All this leads to better understanding and raises awareness of both the one and the other. It results in satisfaction and benefit. It might be useful here to note how these mountain excursions could be improved, brought up to date perhaps. We know that some of these young tourists already have some experience, but among the wanderers there are also many who have come to the mountains for the first time. And these beginners must be helped, advised, and satisfied, so that the tour would be of greatest benefit to them. I do believe that the Lemkos in the mountains welcome our young wanderers hospitably.

What would be the best advice to give to the younger wanderers, as well as to the experienced ones? For one thing, more attention should be given to protecting the remnants of our material culture. In every village there is a kind of museum — a cemetery (there are many cemeteries in Lemkovina, most of them neglected, overgrown, without any care, for there are villages in which no one has lived since the war). And in the cemeteries and beside the roads there are many crosses and chapels sagging and broken and crumbling from age. A few of these wandering groups could help repair these monuments, renew them, bring them back to life, or restore a cemetery. You may say, "Well and good, but how to do this, and with what?" Well, you could go to the provost, or to the local Polish priest or one of our parsons and ask for help, for a bit of cement and some tools, or for this or that. And also you will have faith that they will help. Some of them will be ashamed that there is such disorder in their jurisdiction, while others will be glad that there are people who care about neglected monuments.

I will show that this can be done with an example from a tour of last year. A group of young people, led by Bohdan Tufski, Zbigniew Przemysl, came to Zyndranowa. After exploring the Museum, they asked what they could do for the community. They stayed overnight, and rested up, and next day work was soon found for all of them. Some cleaned up an old memorial cemetery dating from 1873, removed unwanted brush and trees. Others helped in finishing building the new church. In just one day they did a lot of good things in the village and left good memories among the village residents.

One more such example. During one of the previous tours, a group of students led by Olia Slawik and Yevgeny Misil, stayed more than a week and helped in repairing museum buildings and preparing exhibits. Their work has been recorded in the history of the Museum.

However, some groups would come to the village late at night, tired and maybe hungry, sleep overnight in barns, and go on their way in the morning, without meeting any of the local people, without any bonfire or community songfest, and without getting a good look at the area. It just seemed that all they were after were the kilometers, as if kilometers were the most important thing for them.

It is also disturbing when our young wanderers carry some of that "forty-five percent" in their packs. If only they were just carrying it, but actually, as the saying goes, they "dismobilize" it. And when they drink too much of it, they do shocking things, and people laugh at them and point them out and remember such things for a long time. There is no need for commentary, but I want to repeat once more: any action like that, my young friends, is not good. Even though the saying goes, that a person should try everything, still it is also said that too much of anything is not healthy. It is my hope that the residents of Lemkovina will not encounter such wanderers "with their tails in the air."

The participants in the "Carpathia 85" tour met again at Mokry in Eastern Lemkovina and talked over their experiences. And I hope they have enough to talk about, not just at their meeting in Mokry, but also when they get home, and for the entire year, until their next trip to the mountains.

Fedor Goch Translated by Dimitri Gallik

The Cooking Corner

Fried Pancake Pies
Blinchatiye Piroshki

For Meat Filling:

- 1/2 cup water
- 1 tsp salt
- Pepper to taste
- 1 1/2 lbs finely minced beef
- 1 large onion
- 2 tbsp butter for frying
- 1 1/2 tbsp flour

For Pancakes:

1. eggs
2. 1 cup milk
3. 1/2 cups plain flour
4. 1 tsp salt
5. 3/4 cup water
6. 4 tbsp butter for frying

For Meat Filling:

Make the meat filling first. Add water, salt and pepper to meat and mix well. Chop and fry the onion in butter till light brown. Add meat to onions, mixing all the time to avoid uncooked lumps and fry for about 10 minutes. When almost cooked, sprinkle half the flour on meat and mix in well; then add the rest of the flour and mix again. Cook for 3 minutes. Remove from stove and leave to cool.

To make the pancakes, lightly beat the eggs and milk together. Sift the flour and salt together, add to eggs and milk and mix till smooth. Add water and mix again. In a hot frying pan put 1/2 teaspoon butter. Pour in about 4 tablespoons of pancake mixture and cook on one side, then turn on the other till light brown. Drain on grease-proof paper. Continue process till all pancakes (blinchiki) are made.

Put 1 tablespoon of meat filling on each pancake, not quite in the center. Fold over a flap to cover filling, then fold in each side and finally roll up remaining side, making a kind of envelope. Five minutes before serving heat 1 tablespoon of butter in frying pan, and brown all over. Serve hot, with broth, or as a light lunch or supper. This quantity makes 12–14 pies. 2–3 pies per serving.

Press Fund Contributions

Andy Zawosky $60.

In Appreciation

We extend our thanks for help in producing this week's issue of Carpatho-Rus to Ludmilla Marshovska.

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fallacious and unhistorical group are trying to use the Russian nest to hatch "Rusin eaglets", always clipping either a part of their wings, or feathers to make them different. They seem to have little success in their teaching of flying lessons, but they certainly stick together when the Russian teachers are not wishing to offend the educated teachers, who are very few in our churches, we must admit that most of them lacked the proper training and schooling, and consequently had no knowledge and less convictions as to our nationality. These probably got their nationality from the "Zbornik" as this was probably the only book they ever read. The "Zbornik" has it's proper place in the church, and probably helped, to a certain degree, to prove them to each other as Greek-Catholics, but they certainly stick together when the question of their nationality is brought up. So let us be with all among our people and even to remind them, that our ancestors, who used this, were Russian. Yet, many of our so-called "Kوشs", "catholic", is a surface of the weak—minded and suck the little that is left of their Russian — consciousness. Their efforts are futile. We, who were and the conviction of our Russian historical background will triumph.

Now for our Greek—Catholic in the national sense. This here'sy originated in our parochial schools, where the innocent children are taught, that the Russian teacher is not wishing to offend the educated teachers, who are very few in our churches, we must admit that most of them lacked the proper training and schooling, and consequently had no knowledge and less convictions as to our nationality. These probably got their nationality from the "Zbornik" as this was probably the only book they ever read. The "Zbornik" has it's proper place in the church, and probably helped, to a certain degree, to prove them to each other as Greek-Catholics, but they certainly stick together when the question of their nationality is brought up. So let us be with all among our people and even to remind them, that our ancestors, who used this, were Russian. Yet, many of our so-called "Kuos", "catholic", is a surface of the weak—minded and suck the little that is left of their Russian — consciousness. Their efforts are futile. We, who were and the conviction of our Russian historical background will triumph.

... "Russia in our motherland". We certainly do not hear anything of the "Rusin motherland or Ukrainian motherland". Yet most of our national dissenters try to base their arguments on this particular point. Most people take a further excursion into the meaning given by Fr. A. Duchnowich: "When I opened my mouth for the first time a RUSSIAN LORD WAS UTTERED". Then in other places of his hymns or poems are these lines: "Let the truth come out to the RUSSIAN tribe" another "Desire is for a RUSSIAN leader" — also "We ask the Great God to support the RUSSIANS". Anything said about "Rusin people, or Ukrainians, or Greeks"? Only one with ill intentions to try to be an argument explaining this question otherwise.

P.D.
The Kyehera Group, known also as the Lemko Folk Song and Dance Group, consisting of about 40 singers and dancers from Poland have given very successful concerts in Europe, South America and other countries. Here is a brief story of their visit to France taken from the Zaporhada magazine, which Fedor Goch from Zynodanowa began. We are hopeful of attracting them to the U.S. for a concert tour. Ed.

Kyehera In The Land of Champagne

From July 10 to August 11, 2003, the Kyehera Ensemble of Song and Dance gave concerts in various French citites.

More than a year ago, Kyehera was accepted into the prestige list of CIOFF ensembles, and since that time it has been invited to all the great festivals of the world. No other folklore group in Poland has achieved this.

As a result of that, Kyehera went to France as part of the French section of CIOFF, the Conseil International des Organisations des Festivals Folklore et d’Arts Traditionnels.

Over the course of several weeks, Kyehera gave a total of 38 concerts, 29 of which were part of international folklore festivals in such places as Chauvigny, Montignac, Sarro, Domme, and others. In Trelissac, they gave a concert for the French Polonia.

It can be said that the Kyehera ensemble “charmed” the whole of France, from Brittany in the north to the shores of the Mediterranean Sea.

The performances of the ensemble were viewed by over 20,000 people. The largest crowds were in Montignac, Felletin, and Castres.

Kyehera also performed several times on French radio and television. Its performances were reviewed favorably in local newspapers. The ensemble performed side by side with folklore groups from 30 countries, chiefly from North and South America, but also from Asia, Africa, and Europe.

The members of Kyehera were invited to meetings with local authorities, notably the mayors of Chauvigny, Castelmoron, Montignac, and others.

This tour of France was hard on the members of the ensemble because of constant travel from place to place under high temperatures and a tight schedule of concerts.

There was no time for individual visiting or relaxation, but it was worthwhile because contacts were made with ensembles from all over the world, especially those from Tunisia, Nepal, China, Togo, Argentina, and others. They all became acquainted with the youth, culture, and some of the history of our amiable people. This tour provided an opportunity to promote not only Poland and Legnica but also us Lemkos and our culture.

The Kyehera ensemble has been invited to perform at festivals in a number of countries – Tunisia, Nepal, China, Taiwan, and the Philippines. However, it has not been able to go anywhere for three reasons: Money, money, and more money.

Anyone who can, please help...

V. Dziadzik
Translated by: Dmitri Galik

From the Ukrainian News, 10/14/04 issue, an interesting tale of a recent visit to Ukraine by Natalie & Marc Kehoe.

Part 2 of our observations during our trip to Kyiv in June ‘04

Ukraine’s capital has changed greatly in the last few years....International shopping at expensive branches of well-known fashion boutiques, high-end foreign cars clogging inner city boulevards, fantasy design high rise apartment buildings that only the nouveau riche can afford, and an economy that appears to be booming—within the city limits. Apparently other cities in the country are not faring as well—we heard reports of mass unemployment and a ‘no economy’ economy.

We were fortunate to have had a visit from our relatives who reached Kyiv via a 12 hour train ride from Ternopolskaya Oblast in the Western part of the country. Cousin Lydia, her husband Boghdan, daughters Tamara and Valentina and grandson, Vasyli. It was seventeen year old Vasyli’s first trip away from their village and his first to Kyiv.

We spent several days with them enjoying the beautiful vistas from the public parks high above the Dnieper, a tourist boat excursion, suburban rides, and a trip to the Projection Donald’s for exotic fries, Big Macs and super size Coca Colas. The obligatory visit to the “Hydro Park” amusement area on the island on the Dnieper was a chance for our relatives to get queasy on various spinning rides—and to gawk at recent western style rides that would not look out of place on the Jersey Shore.

The evenings werespent hearing stories of the European branch of the family, and their observations of contemporary village life. Many in the villages are disillusioned—there are no jobs, no promise of jobs, and no idea that there will be jobs in the future. Victims of alcoholism are many, thereby compounding the problem. Narcotics have been introduced from ‘outside’.

Lydia and Boghdan practice subsistence, small yield farming, feeding their extended family on the vegetables they raise, and eggs and meat from the small number of livestock they butcher once a year. Lydia rises before dawn to tend the vegetable garden. Some income is generated by selling cucumbers and tomatoes to a middle man who then sells the items in a larger town.

The Kuchma administration spearheaded a land reform/privatization movement, which distributed land to former collective farmers. Lydia and Boghdan received 3 hectares [2.5 acres per hectare], but there is only 1 tractor in the town, a gift from Canadian relatives to a local farmer. This sole tractor has had to be brought from Kharkiv, hundreds of miles away, and cost the unfathomable sum of $17,000. Our relatives usually barter with neighbors who have a horse to get a minimal amount of their fields plowed in the spring.

Their pension amounts to $50. [250 hryvnia]. Gas heating, installed under the previous regime, has become far too costly...so their heating system has reverted to a combination of wood and coal. The pension of $50 is per month.

The population has dropped drastically since the introduction of the free market system. Under the previous regime, figures set Ukraine’s population at 52 million. Officially now at 48 million, most people whisper that the figure is perhaps as low as 42 million. All of these missing people, city dwellers, left the city because the countryside fell. The life expectancy for the Ukrainian man has fallen to 47 years. At the present time, young years are not permitted to leave Ukraine.

I would like to impress upon readers the importance of sending packages to their Ukrainian relations. A list of most needed would start with clothes, most importantly children’s clothes, foodstuffs such as flour, rice, canned goods, dried pasta, chewing gum for the children and over the counter medicines such as aspirin, ibuprofen, and name brands such as Aleve.

By: Natalie & Marc Kehoe

NOTICE

At the conclusion of the annual Convention of the Carpatho-Russian American Center held at the Polish Center, Yonkers, New York on September 19, 2004, the following officers and Board members were elected to serve until the next Convention:

Alex Herenchak, Pres.
Dimitri Fenzelczak, Vice Pres.
George Wlosocky, Treas.
William Prusak, Fin. Secy.
Victoria Windisch, Rec. Secy.
Pat Ruzsbatsky, Corr. Secy. & Trustee
Sophie Turko, Trustee
Bogdan Wlosocky, Trustee
Mary Barker, Fin. Comm.
John Felenczak, Fin. Comm.
Peter Symochko, Fin. Comm.
Antoinette Fecica, Alternate
John Sachar, Alternate

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From Zahoroda, 2003, another village story was ably translated by Dimtri

A Lemko Village

MYSCOWA is a Lemko village in Krosno County, located amid hills on the Wsloka River, about 30 kilometers southeast of Krosno.

According to local lore, the earliest settlers came here from Skalnik, near Zhitomir, and gave the village its name from the bearing of the place.

No information on the beginning of the village has been found. In 1544, the village belonged to the Counts Stadnicki. Later it passed on to the patrician Kochanowski. Heavy feudal burdens aroused a rebellion by some of the peasants. The villagers rose up against Prince Lubomirski with scythes, sickles, axes, and pitchforks.

The Saint Paraske church was built in the village in 1796. Toward the end of the 18th century and the first half of the 19th, there were frequent crop failures and epidemics of disease. Abolition of serfdom in 1868 did not improve the lot of the peasants. In the second half of the 19th century, some of the villagers emigrated abroad.

Before the First World War, the village had a two-year school, with teaching in Russian, and a Kachkowsky reading room. For sympathizing with Russia, the Austrians sent eight villagers to Talerhof. Two of them died there.

The village suffered greatly during the German occupation [in World War II]. The fascists arrested a large number of activists. Stefan Matfev, Fedor Tyfrak, Dmitro Stabachuk, Ivan Haras, Seman and Andrei Kilk, Wsali Posipanko, and some others died in concentration camps.

Parishion fighting was activated under the guidance of Grigorli Wodzik. The principal nucleus of the parish band was composed of Soviet soldiers who had escaped from prison, plus villagers. Battles were fought for nearly half a year (from September 13, 1944 to January 15, 1945) in the vicinity of the village. An eternal monument to these battles is the historical "Valley of Death" at the Dukla Pass.

In the summer of 1945, most of the villagers left for Soviet Ukraine. The young people wanted to continue their clerical and educational institutions. Many of them are successfully working in various fields of industry, science, and culture. For example, Wsali Kilk (1923-1984), son of the former mill worker Ivan Kilk, became a doctor of geological science and corresponding member of the Ukrainian Academy of Sciences. Another son is a physician, and the third is a jurist.

Wsali Khomik, son of Fedor Tyfrak, is a teacher, and collector and researcher in Lemko folklore.

From the historical notes of P.K. translated by Dimitrill Gallick

Experiences

Court Scenery

A propos of a celebrated criminal case under trial in San Francisco, lawyers are telling of the experience of a prosecuting attorney who encountered a somewhat difficult witness. Finally the matter was a simple one, it was not so difficult as was imagined; but it was amusing in the way the man on the jury.

"Yes sir," announced the witness, "more than half of them."